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THE NEW
MEETINGHOUSE
AT PAOLI, INDIANA

(See Friendly Fellowship Page)

TRAILING CLOUDS OF GLORY
A Meditation

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Correspondence

PACIFIC SCHOOL OF RELIGION
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MWF

Trailing Clouds of Glory

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our Life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—Wordsworth

* * * *

"She is looking at the angels," a wise aunt said, when the baby fixed her eyes on what seemed to be nothing at all and held them there in wide-open wonder.

"Angels? What angels?" said Five-Years Old.

* * * *

So quickly is compassed the momentous journey from babyhood to childhood. "Heaven lies about us in our infancy," the poet said. The mystery of the baby mind, the wavering eyes that focus on nothing near at hand but on some far vision that is not for our eyes, the fleeting smiles that are not for us—they are one with the wondrous mystery of birth and creation and the glory of God. Here in a tiny child is the perfect faith, so soon to be lost, to be nourished and trained and developed into a faith that is only human, and therefore imperfect.

It is our grown-up illusion that birth takes place in the gray hospital walls. . . . In a setting of sterile white tile, on a pallet of stainless steel, doctors and nurses and interns become the hands of God, and a child is born. . . . A child is born and swathed in antiseptic robes and laid in a manger of plastic and chrome. And the star that shines down is a bright fluorescent globe.

A child is born, a new life is created, and the angels we cannot see stand guard, rejoicing. The madonna, out of her scientific oblivion, awakens to the cry of her child. She who has been the tool of Heaven sees the instinctive thrust of tiny arms and legs and remembers the feel of them within her.

The miracle is accomplished.

So every birth is a Christmas night and every child is God's new promise.

E. F.M.

Living With Peace Of Mind

We must grow in our knowledge of God's will. Growth is the law of life. From infancy to childhood to youth to maturity our bodily development continues. Likewise, moral insight and spiritual power come by stages of growth.

It is written in the record that Jesus grew in stature and in wisdom and in favor with God and man. We also must grow in knowledge of God's will. Just as a human mother cannot reveal herself fully to the babe in her arms, so it is with our Father. He can reveal as much as we can receive and no more. Day after day we must become more at home in the invisible world of the spirit. Bit by bit we must apprehend the mind of Christ, little by little we must capture his spirit, step by step we must toddle and then walk confidently down his way. We must alternate from silence to activity, from communion with God to service among men.

God's opportunity to provide guidance in the hour of decision is measured by our total sensitivity and responsiveness and maturity. We come to know what is right in a given situation as habitually we endeavor to do God's will. Day after day we must seek to know, and week after week we must do. Right action comes from knowledge, but fuller knowledge of God's will comes from fidelity in action.

We must learn to do God's will because it is right, not because of calculations that such action will be pleasant or successful. Discipline of mind and emotion is required if we are to persist in doing what is right in God's sight because it is right and leave the results in his hands.

Kirby Page

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Editorials . . .

The Christian Revolution

Thy kingdom come; thy will be done on earth as it is in heaven.

THE Christian churches do not have so much difficulty *telling* what they believe as they do in *applying* their beliefs to national and world problems. The first question to face the church is not *how* to solve a given social or political problem, but rather *what* the responsibility of the Christian and his Church in solving *any kind* of national or world problem really is.

* * * *

There is a danger always of starting with a settled opinion in politics or economics and then working toward center in our thinking, to show that Christian teaching sustains our point of view. Sometimes we follow this approach to such an extreme that we make an economic doctrine into a religious creed. Occasionally we seem to do worse than that—we start with an "enemy," such as communism, and proceed to make anti-communism well nigh a basic faith. If we discover that a communist sometime somewhere has made a certain statement, we assume that anyone making a similar or exact statement is thereby pink or red. That is of course nonsense. We must not take our basic texts or cues either from communism or anti-communism.

* * * *

Our basic faith rests not upon contemporary ideologies either of the right or the left, but upon Christ and his teaching, as best we can understand that teaching. That is where we should start if we are concerned for a sound Christian faith as a basis for practical citizenship and its responsibilities. We should start with Christ, not with human systems.

* * * *

A contemporary illustration is the tendency to reach for "socialism" and "capitalism" as battle words in religion. It reveals how readily even religious bodies tend to let the modern newspaper supply the battle slogans. There seem to be Christians who assume that Christ was a socialist in his essential point of view while others are just as certain that capitalism is a Christian economic doctrine.

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It is not necessary here to go into an analysis of these two general economic points of view, for it should be obvious to anyone reading his New Testament with an open mind that no system as such is condemned or blest by it. What we have therefore are spiritual principles of life, but with their application to any day left for men of that day to solve.

* * * *

Out of the depths of faith and experience the world is being made over. This creative center leaves nothing static in outward forms. New forms of collective life will come and most of them will in turn go as the judgment of history tests them. We therefore must as persons, as citizens, be concerned about the potential dangers and opportunities of our day, while at the same time we distinguish between our personal opinions and responsibilities and the essential nature and responsibility of the Christian Church. To socialize means in the minds of some people a voluntary association of persons for owning property or controlling sources of production; or it may mean an institution such as the federal postal system; or it may mean an all-out national or state control of production or even ownership of property. Certainly we have accepted generally the socializing of the equipment for fire fighting and police action in our local communities and, in law and judicial procedure, we have regularized and made a common pattern which coerces the individual into line.

* * * *

At the same time we have insisted on the right of the individual to pursue his own way very largely in his economic life in terms of what we may call "individual enterprise." Hardly could we say that this incentive to individual ingenuity has not paid well generally. Rightly tempered it is the very essence of individual responsibility and thereby basic to democracy. More history will have to be made before men can tell how much they need to have in common and how much to hold separately, and as to what the respective duties of the state and the individual are.

* * * *

The expansion of the powers of the state into our economic life should be as closely examined as is the control of speech and the press. But there is a great difference between these two aspects of state control. In the realm of economics the question is essentially whether by group function, as by the state, certain individual benefits, especially individual freedoms, are enhanced or harmed. That is the crucial question in the discussion of state "socialism." It is on that line we must lay our evidence for or against. In the long reach of experience, we shall likely continue to find a mixed pattern, including both.

On the other aspect, state control of speech and press is particularly dangerous in that it tends to quench the very springs of intellectual responsibility and to stultify thought, by which all systems are examined. That is the main nerve of all progress. On that line the human experiment succeeds or fails.

From the point of view of this writer, state socialism on the whole offers an illusion. It is largely on paper, yet untested by any considerable span of modern history, present-day examples notwithstanding.

Its ideas are sometimes so stated as to sound like the last steps into the kingdom of God on earth. It may often appeal to a narrow self-interest, as may capitalism. A healthy social life rises not primarily from those who are bent on getting something from it, but from those who strive to put something into it. Referring to the New Testament, we can quote two lines that seem to stand as opposites: "Every man shall bear his own burden," and "Bear ye one another's burdens." A wholesome collective life requires both accents. Applied to political forms, there is need to socialize in certain areas of life for the benefit of each and all and also need for the independent enterprise, even competitive, tempered with understanding, the spirit of generosity and interest in the common good. Though we seem to say both yes and no to the question of the socialism-capitalism controversy, none-the-less it must be said that a kind of "competitive-cooperative society," in which the spiritual qualities and the social imagination of its citizens are raised continually, is desirable. What we basically have is not economics, but an organismic society made up of human beings who present an ever changing spiritual context within which one form here and another form there allow for social creativeness.

* * * *

The point just here is that capitalism and socialism must be received not as completely Christian or non-Christian, but must be held under the judgment of moral principles. They and any other ideologies must be subject to the test of the moral law and certainly time will not fail to render its verdict on them.

* * * *

From the center of Christian faith and experience we should continue to press out into social questions as far as we can but, recognizing our inadequacy and distinguishing between religious principle and personal opinion, we should, as a church, stay close to center. It is not the business of the church, someone has said, to create the blueprint of tomorrow's world, but it is the business of the church to create the creators—to inspire individuals, trained in special fields. The church must inspire and motivate, but it cannot be expected to render expert judgment on passing schemes and systems.

* * * *

We are threatened with the two poisons which ultimately doom communism. First, its godlessness —having no greater end than itself by which to see, judge and rectify itself. Becoming its own God, it will fail, being an end in itself. This leads to its second fatal weakness, it can brook no criticism. It paralyzes the very source of all progress by liquidating free thought. It not only denies God, but tries to deaden every channel by which God can create. We cannot defeat it by imitating it or by using its weapons.

* * * *

To say that socialism lays the threshold to communism or that conservatism invites fascism because of certain similarities is not necessarily true and certainly is no reason for a paralysis of intellect. It is not pink to think and it is not diabolical selfishness to defend individual enterprise and the gains that come from that way of life.

God is creating and we must lend our minds to him. We shall have to do that if we really mean it when we pray, "Thy Kingdom come on earth as it is in heaven." That is asking for revolution, the gentle revolution, such as only Christ would lead.

E.T.E.

"Freedom Is In Our Blood"

Friends and Civil Liberties

By Norman J. Whitney

Norman Whitney, a Syracuse University Professor, has a long history of work within the Society of Friends. His Spectator-Papers, monthly mimeographed sheets, reach many Friends now. His very real concern for civil liberties, and the lack of testimony on this subject from the larger group of Friends, give rise to this essay.

BACK IN 1950, Percy Bartlett, beloved English Friend and longtime Executive of the International Fellowship of Reconciliation, wrote me: "It is clear that there are far worse things than atom bombs." He went on to speak of developments of the hormone weed-killer principle that would not just smash men's bodies and the work of their hands but could, apparently, "change the form, mentality and meaning of the human race." That sounded like the ultimate horror but short of that, Percy went on to mention the controls available to totalitarianism, the moral effects of terror devices, the unreachableness of the source of such evils. "What," he asked, "does the ministry of reconciliation mean when men are so much the prisoners of their own fears that they dare not even make friends with one another? The bottom is apparently being knocked out of fellowship, community. . . . so that our association will soon be limited to the longest range rockets loaded with hormones."

Friends do well to be exercised about civil liberties and loyalty oaths in these days.

To begin with, Quakerism is an 'experiential religion' and the concern for freedom is "in our blood," deeply rooted in our history. 8,000 Quakers were in prison at one time in seventeenth century England and I should not need to add that it was a time of

great spiritual power in the Society. Although the testimony against war was equally clear, it was not so immediately an issue for so many individuals and the testimony against oaths was perhaps the one by which Friends were best known in their first period. It seems likely that it may become again a "chief stone of the corner." At any rate, we may speak from a background of considerable experience.

The simplest and earliest bases of the refusal to take or administer oaths of any kind are obedience to the familiar New Testament command and the insistence on a single standard of truthtelling. There is a curious parallel with modern times in that the oath normally tendered to early Friends was to abjure the authority of the Pope and the doctrine of transubstantiation, a foreign ideology and power believed to be subversive of the security of the realm. Although the primary objection seems to have been to the *form* of the oath and not to its substance, Friends' proven devotion to freedom of religious opinion (even for Roman Catholics in a day when that was not common) suggests that they resisted on conscientious grounds attempts to restrict that freedom. That the center of emphasis and suspicion has shifted from religion to politics is a comment on our times but does not affect the principle involved.

But there are other considerations closely related to Friends' central belief in a "Seed of God in every man" that apply. Too briefly stated, here are five:

1. It is the nature of the seed to grow: to seek the light. Such an "open-ended" faith requires that man must always be free to seek new revelations of the Light and act upon them. The New York Times has noted that the intellectual life of our campuses has declined in vigor with the growth of investigations . . . an older student is reported saying to another, "Don't join anything — then they can't get you into trouble ten years from now." My own students have reflected the same attitude of caution.

2. Spiritual growth required freedom to speak or to be silent without penalty or reprisal. Henry Cadbury has recently pointed out the part played by Quakers in the long struggle to secure the precious protection against self-incrimination embodied in our Fifth Amendment. Harrop Freeman has written, "While it is true that no person should assert the Fifth Amendment merely as a matter of form and without any cause to fear prosecution, nevertheless it is very clear case law that there can be no presumption against a person for asserting the Fifth Amendment . . ."

3. Growth occurs best in the atmosphere of community where mutual trust and confidence prevail. But the very structure of such community is destroyed by "witch-hunting." The wholesale requirement of oath-taking has the effect of the assumption of guilt until one is proven innocent. Our whole history has been based on the assumption of innocence until proven guilty. The effect of such a reversal is to create a climate of suspicion, mistrust and talebearing. It is devastating to normal healthy relations among the people of the community. It destroys confidence. In consequence, the net effect of the oath is to destroy the very security that it seeks to secure.

Francis Biddle in The Fear of Freedom declares: "Yet we have staked our American salvation, our way of living, on the tougher conviction that, to develop, minds must be exposed, not shielded. We must run that risk . . . if we still believe that freedom is better . . . for the whole open structure of the American community: better than the alternative to freedom, which is some form of repression."

4. Free man is not the creature of the state: the state is his creation. In the words of the Five Years Meeting of 1945, (we affirm) "our unchanging conviction that our first allegiance is to God and if this conflicts with any compulsion by the state we serve our country best by remaining true to our higher loyalty." All else is idolatry and strikes at the very root of both American political philosophy and basic Quaker principle.

5. The recent Scattergood Conference declared: "Finally Friends are reminded that the loss of civil liberties is an inevitable consequence of the resort to war and violence as a means of security."

It may have been the most unique contribution of Scattergood to see clearly that the Quaker testimonies are the inseparable parts of a single structure; that to isolate or remove one weakens and threatens the whole.

Our Quaker testimony in the past has been clear. John Woolman believed "that liberty was the natural right of all men equally." Fox advised, "If they keep to Truth, they can neither take any oaths nor put any oaths to anyone." Braithwaite records: "Their noblest contribution lay in the constancy and character of their protest against the invasion of the state of the conscience of the Christian . . . Its character is as notable as its constancy. When the law could not be obeyed, the Quaker suffered its consequences without evasion or resistance. He stood clear of all plots against the constituted authorities and could be no party to revolution by violence.

William Penn challenges Friends today: "How is it possible for men to recover that ancient confidence that good men reposed in one another, if some don't lead the way, and hold forth to the world a principle and conversation beyond the necessary of such extraordinary expedients?"

Friends should lead the way.

But at Scattergood we were clearly reminded that only a small minority of Friends in America today share these concerns and uphold these testimonies. In view both of our past history and of the present need, it seems important to ask why.

Is it possible that as we have passed our three hundredth birthday a kind of hardening of the institutional arteries has set in? That on the one hand we become protective of established tradition and inherited privilege while, on the other, we move toward a kind of conforming churchianity?

If so, then it may be that we have lost sight of the essential nature of our Religious Society and the meaning of membership in it. In the Johnson Lecture before the Five Years Meeting of 1945, Rufus Jones insisted that Quakerism was intended by its founders to be *a movement, not a sect.* He quotes Fox, "Our principle was before all Sects" and speaks of "an organic fellowship. . . . a Society rather than an elaborate organization . . . bound together by the sense of Divine Presence. . . . This fellowship, with its high tide of joy and enthusiasm, with its expectation of the marvelous and its unquestioning faith in inward guidance and lay ministry on the part of the membership, was the exact pattern for the original primitive Society of Friends. . . ."

"In recent times," he adds, "there is a wide-spread tendency to settle down satisfied to be a small sect—a little branch of the Church—a Friends Church," and then concludes, "I have personally never been reconciled to this drop of level from the movement idea to the sect idea."

Such rethinking of the nature of our Religious Fellowship requires rethinking of the meaning of membership. An editorial in *The American Friend* last summer entitled "The Test of Membership" contained this sentence, "This spirit of loving care and continued thought on the meaning of membership is, so it often seems, almost a lost art of Friends." Perhaps the key question might be put something like this: Do Friends stand merely or chiefly for the individualistic principle of the Inner Light expressed in clear moral judgments and practices on certain points, such as oaths and war?

We need not question such spiritual and social values as may be in privileged religious clubs and Protestant community churches, but we may reasonably ask to what great extent sensitive loyalty and corporate witness to characteristic Quaker testimonies may be expected. The questions raised here are delicate and difficult. We need to grapple with them and many others like them honestly, prayerfully, lovingly. We must courageously seek the weaknesses in ourselves if we are to find strength to meet courageously the challenge of our times. The testimony for peace is no less a

(Continued on page 230)

NEBRASKA YEARLY MEETING

Nebraska Yearly Meeting, held at Central City, Nebraska, June 2 to 5, was preceded by a day for the Ministers' and Workers' Conference under the leadership of Robert A. Jay.

The sessions of the Yearly Meeting began on Wednesday morning, with all clerks reappointed for another year—Dale V. Benton, presiding clerk; Vivian S. Watson, recording clerk; Roscoe Townsend, reading clerk; Richard Brown, announcing clerk. John Carr was made assistant recording clerk.

The presence of Logan and Opal Smith with their daughter, Betty Lou, was most acceptable, and Friends learned much of the work we have in Jamaica through this personal contact. Both Wm. Merton Scott and Leonard Hall brought vital contacts with the Five Years Meeting Boards, as did members of the Yearly Meeting who are serving on Boards of the Five Years Meeting: T. Clio Brown, Yearly Meeting Superintendent; Grace Gibson, Raymond D. Mesner, Dale V. Benton, and Blanche Allen.

John Cline, missionary to Navajo Indians, told of the increase in responsibility in this comparatively new work of the Yearly Meeting. Concern was felt for the expansion of this work as well as necessary expansion in other fields of Friends missionary outreach.

Walter Williams, superintendent of Ohio Yearly Meeting, was present throughout the sessions, bringing the message for the devotional hour and the night message each day, as well as on Sunday morning and afternoon.

A Fellowship Dinner was arranged for the noon meal on Sunday, each family bringing food, and the guests were served without cost, making it like a family dinner. This was under the sponsorship of the local monthly meeting, in whose Meetinghouse all meetings were held and meals served.

The Yearly Meeting adjourned on Saturday afternoon to meet next year in Colorado, the definite place to be designated later.

The banquet and meeting of the United Society of Friends Women was presided over by the president, Blanche Allen, and speakers were Opal Smith and those who had attended the conference at Whittier, California. The banquet of the Quaker Men was held at the same time, with a meeting following in which reports of the Conference of Quaker Men were given and a discussion of what Quaker Men are doing throughout the area of Friends work.

Burl Tappana and Robert A. Jay were welcomed as newly recorded ministers.

Because of the great distances necessary to travel, it is practically impossible for Friends to come and spend a few hours, or a day, at the sessions, expecting to return home and come the next day, as is done in some Yearly Meetings. This has the advantage of making continuing attendance for those who come, but the disadvantage of only a comparative few being able to be present. Congregations are generous in appointing their pastors, but this results in too few members of the congregations having the privilege and responsibility of being a part of the business sessions and the meetings for worship. But being wide-spread, the ministers find this one of the few times when they can fellowship with other ministers of the Yearly Meeting.

Corona R. Cook

NEW MEETINGS

The Friends World Committee reports three new Monthly Meetings recently recognized by them. The groups are at Boulder, Colorado; Des Moines, Iowa; and West Palm Beach, Florida. At Boulder there are approximately sixteen adults and a similar number of children. A committee of birthright members has been appointed to consult with the non-Friend attenders who wish to join as charter members. On May 23 the Denver Meeting (under the World Committee) and the Boulder group with a few interested families from Fort Collins held a joint Meeting for Worship followed by a picnic. There are also plans for a family camp in the hills.

The new Meeting at Des Moines numbers more than sixty persons, half of whom are children. For several years the unprogrammed Meeting met in the Friends Church, but now the time has arrived when the members wish to establish their own unit. The Friends Church has been generous in its attitude and has concurred in the action. The new independent Meeting hopes to keep its interest in both Iowa Yearly Meetings.

The group in West Palm Beach, Florida, began to worship together in the spring of 1952. Of the regular attenders, nine are permanent residents and thirteen are winter residents. In the summer they plan to meet only once a month. The group is interested in the problems of the Seminole Indians, in the Negro Children's Home of the community and to some extent in prison visiting. They have shipped about 100 boxes of clothing to the A.F.S.C. during the past year.

Friends in long established Meetings will wish to welcome these new groups into the world family of Friends.

NEW ZEALAND GENERAL MEETING

New Zealand General Meeting was held in Wellington from May 13-17. One of the reports to come before our General Meeting which will be of special interest to American Friends was that of our Committee for Maori—Pakeha (white) relations. The report refers to some of those things which show progress and a betterment of relations. The Maoris are becoming more conscious that they, too, must do their part. The Minister of Maori Affairs has commented publicly upon the success of the Government's apprenticeship scheme for Maori boys. The Maori Section of the National Council of Churches is watchful over the welfare of its people.

The report continues, "Travelling about our cities, one sees pleasing signs of how Maoris are improving in their behavior and manner of life, and are quietly taking their place in the life of the cities, and New Zealand as a whole. . . . As regards drinking and gambling, there is still much to be done, but as long as the Pakeha sets the pace so wickedly in these matters, we cannot expect the Maoris to do anything else but to follow our example."

This committee is continuing its work and next year will be considering ways and means by which our Society can make more intimate contacts with the Maori people.

Valuable contacts have been maintained with other churches throughout the year, with a growing sense of fellowship and understanding. A number of New Zealanders will be at Evanston (Assembly of the World Council of Churches)—no Friends amongst them—and we are following the preparations for that great Assembly with interest.

Our school, which still remains the only co-educational boarding school in this country, is building up its Quaker staff and is playing a very useful part in the community. Our Peace Committee has been busy this year with the formation of an Advisory Board for Conscientious Objectors, with planning for advertisement of the fact that cadet training in secondary school is *not* compulsory, in the drawing up of a statement for the guidance of Young Friends taking the pacifist position, and in the planning of several work camps.

We were very interested in the activities of the Friends World Committee for Consultation and in the appointment of a Friend from Asia as secretary.

Friends were concerned that we shall seek for a deeper understanding of the Bible, and that the religious teaching of our children shall be a continuing care.

Ruby M. Dowsett

Reflections From London

BRITISH YOUNG FRIENDS VISIT CHINA

Meeting for Sufferings heard with great thankfulness that two young Friends, Mary Protheroe and John C. Woods, had been able to join a good will mission to China. They will both be known to American Friends who were in England at the time of the World Conference. Mary Protheroe worked in the Conference Office in London and in Oxford. John C. Woods took an active part in the Young Friends International Conference at Reading and also attended the Oxford Conference.

Since 1952, Mary has assisted in the running of her family's business in Wales, and John, after obtaining unconditional exemption from military service, has taught at a school in Kent. Both have continued to play an active part in the Young Friends Movement.

The delegation is under the auspices of the British Youth Festival Committee. It numbers twelve and includes representatives of Christian bodies such as: Christian Action (who have appointed a young colored Jamaican clergyman), the Anglican Graduates Group, and the Iona Youth Fellowship, together with representatives from various trades unions and a member of the Young Communist League.

The invitation came from the All-China Federation of Democratic Youth which asked the British Youth Festival Committee to arrange for a British delegation. On receiving their invitation, the Young Friends Central Committee circulated information to all Young Friends groups in the country. They put before them the pros and cons of accepting a place in the mission, and asked the groups for their views. With one or two exceptions, all the groups urged the Committee to go forward. Accordingly at a special meeting of the Committee it was decided to take up the place offered. It was also decided to ask that a second Friend might join the party, so that the responsibility might be shared.

The two young Friends have gone to China knowing that they have not only the support of British Young Friends, but also that of the whole Society through the Meeting for Sufferings. Young Friends realized that the visit gave them the opportunity of expressing Quaker good will to China, and also the chance of witnessing to their Christian faith. It is interesting to note that half the members of the delegation are committed Christians. The average age of the group is about 25.

The delegation left London by air on June 2, flying by way of Prague and Moscow. They expect to be away for about four weeks. The only news of their journey is that while in Moscow they saw a 3 D film without having to use special glasses. On the way they had to appoint a group leader and a secretary. In a cable to Friends House sent by Mary Protheroe on reaching Peking the news has come that John Woods has been made Group Leader. She also states that they will be visiting Northeast China and Tientsin, Nankin, Hanchow and Shanghai. Before they left London, they were assured that the Chinese would do all in their power to ensure that the group saw all that they desired to see.

Friends have been cheered by the serious way in which Young Friends considered the responsibility of all involved, and by the courageous way they went forward in faith believing that this was the will of God for them.

George H. Gorman

AID FOR SOUTHERN AFRICA

We have been deeply touched by the amount of concern and interest that we find among Friends in this country over the deep seated tensions between the races in Southern Africa. There seems again and again to be a concerned desire to do something to aid the processes of reconciliation in the situation of racial conflict there and to find some concrete outlets by which this concern for reconciliation can express itself.

It would be possible to mention to Friends several specific projects that need financial help desperately but the situation is constantly changing and by the time such money was transmitted, there might be some other place where it was needed even more. For this reason there has been negotiation for more than a year now about the establishment of a Friends Southern Africa Fund which would be administered by three or four highly competent and trusted Friends who were living on the spot. Such a Fund might give assistance to small projects that were directed toward the lessening of racial tension and its resolution in creative ways. This Fund would be set up by the Southern Africa Yearly Meeting, the Friends Service Council of British Friends and the American Friends Service Committee. Southern Africa refers to more than South Africa; it includes the whole new Central Africa Federation as well.

The idea seemed so sound that this step has now been taken. The American appointee to the small committee of four who will administer the Fund is Dr. Will Fox, a brilliant nutritionist who is a resident of Johannesburg and attached to a research institute there, a man who is trusted by all in South Africa as well as by his many Friends in England and America. The other members are Maurice Webb, the well known South African Friend who, as an avocation, has been the principal figure in the Race Relations Institute in Durban; Olive Gibson, who is in South Africa for the Friends Service Council and is an able social worker; and George McNeillage, treasurer, who is on the staff of Adams College (devoted to African Education) in charge of teaching building operations and who served in the recent post war relief operations in Germany under Friends Relief Service.

These persons are prepared to hunt out the most needy and encouraging inter-racial projects in Southern Africa and, from a point where they can keep in close touch, vote sums to them from this Fund, and give them any other encouragement which they can. It stands as taken for granted of course that many of the causes they will assist, in fact nearly all of them, will not be ones which are run by Quakers, but they will all be ones into which Friends have gone carefully to see that they are effectively run; some will be ones where Quakers are already serving on their directing committees or are counselling in some way.

It is hard for people here to believe what a minute minority are working at such projects in Southern Africa; how little financial backing they have behind them; and what a difference a lift of a hundred dollars can make at some critical point.

Friends have often been deeply moved and have spoken strongly about the situation in Africa. Emotion is only a first step. It is not enough if it short circuits. Here is a channel for making the feelings really articulate in a sound and helpful way that may change things for the better. Checks should be sent to the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa., with specific instructions to apply this to the Friends Southern Africa Fund.

Douglas and Dorothy Steere

VACATIONING FRIENDS

The Meeting Directory on the back page of this journal may be a help to you in locating Friends in a city or town through which you may be travelling on a Sunday morning.

Correspondence

SPEAKING ONE'S OWN MIND

To the Editor:

To speak his own mind is the responsibility of each member of the Society of Friends. Indeed, this has always been a part of the foundation upon which the Society was built. In accord with the Light which was within him, the Friend spoke his own mind on major issues, and he took the consequences. His words carried strength and persuasion.

Today, under organizations which have been built up within the Society of Friends, some Friends are now speaking *for the Society.* Whether or not they fully realize it, whether or not they intend to do so, whether or not they understand the importance of their acts, may be a question. In any case, the fact is that small groups of Friends are now speaking *for the Society.*

For example, the Friends Committee on National Legislation in our nation's capital, a relatively small group of Friends, urges among our Congressmen the passage of certain legislation and discourages other legislation. Legislative measures, supported or opposed, vary from peace proposals to price controls, and from gifts abroad to tariffs at home. In the view of the Congressman interviewed and the public which reads the literature put out by this group of Friends, the entire Society of Friends is *for* or *against* different legislative measures in accord with the decisions of the FCNL.

Within the past year, Friends whom I have visited in various parts of the country, from the Atlantic to the Pacific, have given me the impression that they dislike these practices and would prefer to speak for themselves. But they hesitate to protest because of the prestige and present influence of our Quaker organizations. In the meantime, feeling that others are speaking for them, these Friends are increasingly inclined to become less articulate. It is my feeling that our Society will rapidly lose the strength and prestige which it has built up through the last three centuries if some Friends, speaking only their own minds, profess to speak the minds of all.

Dwight M. Michener
Great Notch, N. J.

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THE F.C.N.L. ANSWERS

To the Editor:

Certainly, in response to Dwight Michener's letter, it is the responsibility of each Friend to speak his mind. The Friends Committee on Legislation was created to encourage individual Friends and groups of Friends and others to express themselves on questions of national and international policy. Its usefulness ought to be measured, in large part, by the degree of the activity of the local Friend in questions where Friends' principles are at stake. The monthly Newsletter is designed to report on legislative developments and to give some suggestions where action is timely and appropriate. When the question of U.M.T. was up for decision a couple of years ago, people came from 26 states within a period of two months to speak their minds to their Congressmen and Senators after checking in at the F.C.N.L. office to get the latest information on the status of that issue.

So far as I know, the F.C.N.L has not presumed to speak *for* the Society of Friends. Witnesses at hearings have been invited because they had some particular competence on a given question to discuss the merits of an issue and not to speak *ex cathedra* for all Friends. The statements of legislative policy issued annually or every two years have usually gone through two or three months discussion and revision with draft after draft circulated to the General Committee of about 150 Friends drawn from practically every Yearly Meeting and area. They go to a mailing list of nearly ten thousand, each person of which is free to criticize or dissent from any or all the positions recommended.

Staff members average 17 Yearly Meetings a year to which they report. Within the limits of time and strength they participate in conferences, forums, seminars and meetings of various kinds. It is a relatively large, rather than a relatively small, group of Friends who have an opportunity to help shape the ideas and policies. We wish Dwight Michener would help work out ways and means in which these decisions could be more representative and democratic, for that is certainly the desire of the staff.

But there is a corporate witness, as well as an individual witness, to be made by members of the Society of Friends, and by other religious bodies. The threat of war still haunts the world with atomic oblivion, and yet many of the steps to peace have to be taken by governments. One per cent of our national budget goes to United Nations agencies, relief in Korea and Palestine, economic aid to India and other countries, help for refugees and the other healing and reconciling phases of our foreign policy. And yet each one of these programs has a hard time getting through the Congress. UMT would not have been defeated had not nearly a hundred national organizations rallied to oppose it through education and legislative activity. In the present hysteria over communism, more and more individuals and organizations need to stand firm for our basic religious and political freedoms in overcoming the threats of alien ideologies.

It is important for individuals to be thrifty and put some saving in their sock. But the pooled savings in a bank have given greater stability and the capital upon which to build an agricultural and industrial civilization.

In the face of a hungry-sick, war- ravaged world, are we as Friends not to be criticized for being too feeble, faint-hearted, inarticulate and self-satisfied both individually and as members of our Friends organizations? And if the F.C.N.L. isn't an appropriate agency for working on our mutual concerns in the field of legislation, let's change it, or scrap it, or replace it. The genius of the Society of Friends is maximum freedom for the individual to see and express the light as he sees it, coupled with the opportunity of group worship and common action for the larger good.

E. Raymond Wilson
Executive Secretary
Friends Committee on National Legislation, Washington, D. C.

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ROY-KERSHNER INTERCHANGE

To the Editor:

Concerning the eagerness of some to point out the inclusion of *Christian Economics* and its Editor in Ralph Lord Roy's *Apostles of Discord,* we wonder if these friends have noted the interchange between Mr. Roy and myself, in *Christian Economics* for April 20, wherein Mr. Roy said: "To further correct any false impressions, we reiterate what we attempted to make clear in *Apostles of Discord,* that such terms as 'Protestant underworld,' 'ministry of hate,' 'anti-Semitic,' or 'anti-Catholic' do not apply to the Christian Freedom Foundation or the Editors of Christian Economics."

Howard E. Kershner
123 West 57th St.
New York 19, N. Y.

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If Christians abandon the field of politics they abandon government, and, to the extent that government influences and controls society, they abandon society itself.

Paul H. Douglas

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Mind Alive; by Harry and Bonaro Overstreet; W. W. Norton and Co.; 333 pages; $3.75.

The Mature Mind, then *The Great Enterprise,* and now *The Mind Alive* speak to the needs of our time and all time. The last has the joint authorship of Harry and Bonaro Overstreet. Among the numerous books on mental health this one, *The Mind Alive,* is outstanding. Although not ostensibly religious, it continually reminds the reader of the Sermon on the Mount and its application to the ills of our world. It deals with both individual health and group living. It deals with fundamental principles but also with specific attitudes and current ills.

Those who have read *The Mature Mind* or *The Great Enterprise* or both will welcome this new book. To this reviewer it is the best of the three, and he has re-read the other two with deepened understanding and appreciation. The authors live in two worlds: the world of turmoil and tension and frustration, and a world of calm assurance that the dawn is breaking and that beginnings are being made because "a great many people in our culture are vigorously and practically wanting to understand life better, handle it better, and be more alive in their responses to it."

William J. Reagan

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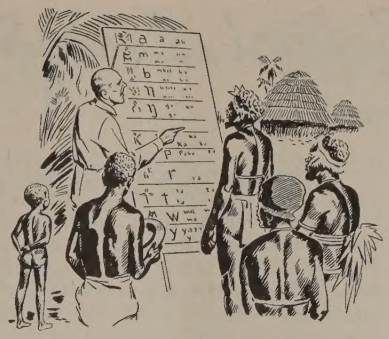
Each One Teach One: Frank Laubach, Friend to Missions; by Marjorie Medary; Longmans; 227 pages; $3.00.



"Each One Teach One"

"After all, it is the Christian spirit in him that is more important than any of his methods," remarked one of Frank Laubach's associates who has watched him at work in varied surroundings. And that statement might summarize the picture Marjorie Medary gives us in this book about Frank Laubach. He is a man of boundless good will, who inspires good will in others. Sometimes it was misdirected good will such as that of the Moro tribesman who exploded, "Everyone who learns (to read) must teach somebody else. If he doesn't, I'll kill him." Laubach was electrified with the idea and at that moment was born the "each one teach one" method, which has made Laubach literacy campaigns successful all over the world.

The author says her book is a "hybrid kind of book — and probably cannot be classified. It is part biography, part social history, and part a career book."

Each One Teach One will lead many to read Frank Laubach's own books and will show young people the vast opportunities for service in the awakening lands of our fast changing world.

Indiana Yearly Meeting Friends will especially want to read this book since Frank Laubach will be speaking at their Yearly Meeting sessions in August.

Xen Harvey

Eleanor Stabler Clarke's delightful and informative lecture on the early days of the Quaker movement is now available for presentation in Friends Meetings. It has been recorded on two sides of a 33⅓ rpm record and there are 72 color slides of historic Quaker buildings and scenes of the English countryside which illustrate "The Story of 1652." The record and slides can be secured without charge from the office of the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. Friends groups which do not have access to long-playing record players can use the slides with the script. The talk takes 45 minutes.

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"For Every Child," the National Council film emphasizing the need of every child for faith in God, recently won the Religion and Ethics division Golden Reel Award of the American Film Assembly. The 30 minute sound film, which rents at $12.00 for the color version and $8.00 for black and white, is recommended highly by Olaf Hanson, of the Five Years Meeting Children's Department, who did some work on the film script. "For Every Child" may be rented from the Broadcasting and Film Commission of the National Council at 220 Fifth Ave., New York 1, N. Y.

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Louise A. Stinetorf, author of *White Witch Doctor* and a Friend who served in Ramallah for a year, has published a new book on Africa and missionaries entitled *Beyond the Hungry Country* (Lippincott, $3.50).

POETRY CONTRIBUTORS

Brent Dow Allinson, 1033 Wade St., Highland Park, Illinois.

Mrs. Leo M. Newlin, 614 South Courtland, Kokomo, Indiana.

OVERTONES

To one whose listening spirit is attune
With Beauty there are overtones of meaning:
Glory, and strength, and joy in the unhewn
Uplifted, green-blue hills, and in a leaning
Storm-ravaged pine above an ominous sea
Norn-melodies of whispering hope and yearning,
Patience, and fortitude, and sanctity;
And in a rose-hedge Love forever burning.

To him when he beholds war's desecration,
Or when in fear and grief he stands aware
Of man's blind cruelty and devastation—
Be then, O pine-scaled hills and hedgerows fair
Whence Beauty blows a chastening consolation,
And still the anguish of our vast despair!

Brent Dow Allinson

OF CREATURELY ACTIVITIES . . .

When we go to Meeting
We should strive to put away
Our "creaturely activities"
As the Quakers used to say.
Isn't that the perfect phrase for
All the daily cares of men,
For the many tasks of living
Done but to be done again?
Each life has its own commitments;
None of us can long be free
From demanding, swift-returning
"Creaturely activity."
But, we find a higher end and
Truer means ours when completing
Activities we put aside
While we went to Meeting.

Fleta Pierce Newlin

The Sunday School Lesson

Prepared by Russell E. Rees

For August 8

Choosing the Best

Matthew 6: 25-33

Phil. 1: 9-11, 4: 8

The admonition of Jesus, translated in the King James Version as "take no thought for your life," is rendered in the RSV, "do not be anxious about your life." This makes the advice more clear, since Jesus surely did not mean we should act without prudence. In Luke 14: 28ff, he urged the very opposite, that is, he approved the man who took care before building to see whether or not he was able to complete the undertaking.

If Jesus meant, "do not be distracted," or "do not worry over-much," we all need that counsel. There is a great difference between prudence in regard to tomorrow, and anxiety about it. Can anxiety be eliminated? Can a man live without distraction and fear? Perhaps it is not absolutely possible to have no fear about the tomorrow which we cannot see. But the ideal is clearly stated here, and it is, "do not be anxious about your life."

This counsel is given five times in these passages, and must be seen in close connection with what Jesus had to say about mammon, or money. What Jesus really thought about money is not exactly clear, but what he thought about God and man's loyalty to Him is very lucid. He urged men to cling to faith, to hold to faith, to live in faith. His reasoning is said to include four propositions: 1. Man's calculations are liable to be wrong; 2. God gave life, and will surely sustain it; 3. There is a kindly Providence that watches over man; 4. Food and clothing as such are pagan concerns, and the Christian should not hold them as primary.

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in nature that is ours;
> We have given our hearts away, a sordid boon.

This Wordsworth indictment is doubly true for many of us today, and it was to counteract such a condition that Jesus spoke as he did. But it was not merely a counsel of perfection that Jesus gave, for it was followed with a positive statement, "seek ye first his kingdom and his righteousness and all these things shall be yours as well."

Is this not the crux of the matter, that we want many things, physical as well as spiritual, and we are confused about the order of their importance? Can we say that the central focus of our lives is God's will? "When business thinks of profits first and people second, depressions plague us." "We spend more money on jails and hospitals than we would have spent on decent housing and city planning." When we put other things ahead of what God would have for us, our plans fall through.

Life always involves some risk and we shall never evolve a system which is free of it. Jesus did not say that the good man escapes danger, but he did say, do not be distracted and overwrought, but remember that the Heavenly Father is at hand, and that he cares for you, and in that confidence face life whether it is pleasant or unpleasant.

Questions:

1. Do you think it is possible to live without fear? What is the physical basis of fear? Is it useful, but misplaced energy?

2. Is it possible to keep the mind so full of the good things that evil is kept out?

For August 15

Self-Discipline for Growth

Matthew 16: 24, 25

1 Cor. 9: 24-27

Hebrews 12: 1-4

The incident with Peter which was the cause of the discussion in today's lesson, is interesting because Peter's words rest upon an assumption which Jesus seems to deny. Jesus had explained that he would go to Jerusalem and there would be misunderstood and finally killed. Peter took exception to this, saying it should not happen to Jesus. The assumption was that pain, persecution, death are all evil, and that God could not allow his Chosen One to suffer so. To this Jesus answered, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it and whoever loses his life for my sake will find it." The Interpreter's Bible points out the difference between burdens and crosses thus: "We are conscripted to carry a burden . . . but we volunteer to carry a cross, for a cross is somebody else's burden, or the suffering which we choose to endure for Christ's truth."

Paul was much impressed by the games which he probably saw at Corinth, or at least knew that most of his readers had seen. The self-discipline which was necessary for successful participation reminded Paul of the discipline necessary for the Christian life. He mixes up his figures of speech a great deal, showing that he was not much of a commentator on the games, but his point is very clear. Since men will train so carefully for the wreaths and the praise for winning a race, should not Christians also be willing to "lay aside every weight" in order to be good followers of Christ?

There is one great difference in the "Christian race," for here all win the prize, while in the games there was but one winner. To all who will buffet the body, and practice the discipline, the never-fading wreath will be given.

The Hebrews passage continues in the same vein, calling upon the Christians to strip themselves of all encumbrances, including the little sins, the easy sins, and run with patience the race set out for them by Jesus," "the author and perfector" of the faith.

The whole lesson turns out to be a very practical one on self-denial and growth in character. There is a note of asceticism running through the New Testament, although it is doubtful that even Paul can be truly called an ascetic. Real asceticism is based upon a dualism which counted the outward and physical world as evil, and sought to destroy or at least deny it. Paul's point is rather that because of the great value of the inward or spiritual life, the physical must be strictly controlled.

There is no virtue in hair shirts and self-mutilization. There is virtue in buffeting the body and bringing it under subjection to the higher life of the spirit. In fact it certainly is impossible even to approach the good life, the mature life, without exercising restraints upon the appetites. The very fact of saying no to the appetites is preparation for saying yes to the inward needs of life. Moderation in eating, in sex, in emotional expression is a part of effective living. To drive an automobile or to swim or to play a good game of tennis requires certain surrenders of instinctive behavior patterns. How much more is it necessary to practice discipline of the spirit to be a true follower of Christ.

Questions:

1. Why is self-discipline necessary if man is saved by grace? Are these contradictory ideas?

2. Is self-denial good of itself, or good because of the fruits it produces in life?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

An article of considerable length on he Society of Friends appears in the uly issue of *The Reader's Digest.* ntitled "Friends of the Inner Light," nd written by T. E. Murphy, it is a eprint from the *Christian Herald.*

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Clyde A. Milner, President of Guilford College, gave the baccalaureate ermon at the University of Florida, Gainesville, Florida, this year. His address was entitled, "A Christian Basis or Hope and Confidence."

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Hans Lachmund, husband of Margrethe Lachmund, Clerk of Germany Yearly Meeting, has been released after years of imprisonment in the Eastern one of Germany on a political charge. Friends everywhere will rejoice that heir long separation is over.

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It has been announced with regret hat the Friends Leadership Training Course at Guilford College has been withdrawn for the summer, due to insufficient enrollment.

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The Semi-Annual Meeting of the Friends World Committee, American Section and Fellowship Council, will be held at Plainfield, Indiana, September 24-26. The group will assemble for supper Friday evening and disband after the meeting for worship on Sunday.

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Pennsylvania has more conscientious objectors registered with draft boards than any other state, according to the State Selective Service Director. He said that 1,200 C.O.'s are registered on Pennsylvania draft records, with the objectors coming "principally from the Quaker and Mennonite faiths."

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Tom Bodine, Clerk of Hartford (Conn.) Friends Meeting and member of the Program Committee for the 1955 Five Years Meeting sessions, has been appointed a Commissioner of the Hartford Housing Authority. He is a strong believer in public housing, and active in civic improvements and redevelopment planning in Hartford.

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Walter McAdams, pastor of the Meeting at Portland, Indiana, for the past five years, will serve the Meeting at Amboy for the coming year. He is chairman of Young Friends activities of Indiana Yearly Meeting and served on the Five Years Meeting Board of Christian Education. He and his wife, Margie, have a three-year-old son.

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October 8-10 this year has been set as the time for the annual meeting of the Lake Erie Association of Friends instead of October 15-17 as listed in the Calendar of Yearly Meetings. They will meet at Camp Lutherlyn, near Butler, Pa. Their theme will be "Sources of Power for Quaker Living." Friends are welcome to come.

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Herschel Folger of Greensboro, N. C., and Wilmer Cooper of the Friends Committee on National Legislation, were teachers at the two-week training school for ministers held at New Castle, Indiana, recently. Norman Young was dean of the school, which is sponsored by Indiana and Western Yearly Meeting for Friends looking toward the ministry and their recording as ministers.

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D. Aldean Pitts of Kansas Yearly Meeting, has accepted a call to the pastorate of the Xenia Meeting in Ohio. A graduate of Friends University, he has last served at Gate, Oklahoma. He comes to Xenia after three years at Asbury Theological Seminary. Another pastoral move is that of Keith Kirk, who has been called from Fresno, California, to the Meeting at Carmel, Indiana, where he will be taking up work in August.

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Cornell Hewson has been appointed Director of Fellowship House of Kansas City, Missouri. The House has a broad program of activities in the field of inter-faith, inter-cultural and inter-racial groups. Cornell Hewson is a Friend and served for two years as director of the Job Opportunities Program of the American Friends Service Committee in Kansas City.

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Lizzie Dingel Minard of Clintondale Meeting, New York, was honored recently for her forty years of service to Clintondale Friends' Sunday School by a donation from many present and former students to the Korean Foundation for Children. Mark and Nancy Peery, pastors of the Clintondale Meeting, are leaving the Meeting to accept a position with Oakwood School at Poughkeepsie, New York.

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Speakers for the 1954-1955 series of Quaker Lectures, a regular feature of Minneapolis Friends Meeting, have been announced as follows: O. Herschel Folger, Friends Minister at Greensboro, N. C., on September 26; Wm. Merton Scott, Secretary of the Board on Peace and Social Concerns on November 5-7; Clarence E. Pickett, Honorary Secretary of the American Friends Service Committee, on April 17, 1955.

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A Friends Education Foundation has been established to help keep the 25 Quaker schools of the Philadelphia area financially solvent, Religious News Service reports. Altogether the schools have about 6,000 pupils enrolled—with 17 per cent coming from Quaker families. Paul W. Brown, Jr. heads the board of the new foundation that will make "an intensive, long-range campaign for funds."

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Noel Palmer, a Jamaican Young Friend, will come to William Penn College to study in the coming year under the sponsorship of the College and the Iowa Women's Missionary Union. The Friends women hope to pay half of his expenses. Noel Palmer is just completing his study at Caenwood College in Jamaica, where his training has been financed by Iowa Young Friends. He is President of the Young Friends Movement in Jamaica and pastor of a church near Caenwood.

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A Dora Willson Scholarship Fund has been started by a Boston-area Pendle Hill Fellowship group to be used for grants for educational purposes in line with the interests of Dora Willson, a beloved Pendle Hill teacher. A collection for the Fund will be made each autumn. Scholarships to Pendle Hill will be the primary function of the fund. Anyone interested is invited to write Celia L. Carpenter, 5 Longfellow Park, Cambridge 38, Mass. The Fund will be administered by Pendle Hill.

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Frederick J. Libby, who will be eighty on November 4 of this year, will retire from his long service as Executive Secretary of the National Council for Prevention of War on his birthday. He has served as head of this organization since 1921. At a recent testimonial dinner in Philadelphia, John Swomley quoted the American Indian adage, "Everybody smoke pipe of peace. Nobody inhale," and added, "Fred Libby inhales." Frederick Libby is a member of the Florida Avenue Friends Meeting in Washington.

THE QUAKER STUDY TOUR IN RICHMOND

Six Friends from widely scattered Friends Meetings spent two and a half days recently in the Richmond area on the first stop of this summer's Quaker Study Tour—a leadership project sponsored by the A.F.S.C. and administered by the Friends World Committee. In the picture (left to right), Alton Earnhart of Waynesville, Ohio, Ferner Nuhn of Claremont, Calif., Carmelia MacNichols of Seattle, Wash., Tom Moore of Berkeley, Calif., and Helen and Francis Hayes of Gainesville, Fla., chat with Errol Elliott on the back steps of the Friends Central Offices in Richmond, Indiana.

While in the Richmond area, the travelling Friends talked with Errol Elliott, Norval Webb, Leonard Hall, Olaf Hanson and Stanley Hamilton, visited Earlham College under the guidance of David Henley, saw many of the Friends Meetings in the area and stopped at First Friends to talk to David Castle, saw West Richmond with Paul Turner, Fountain City with Edward Ransome and Dublin Meeting with John Baxter.

From Richmond, the group went on to the Friends General Conference at Cape May, New Jersey. They will participate in the summer study program at Pendle Hill for a month, with side trips to visit Friends activities in Washington and New York.

A unique collection of mementos, documents and photographs depicting life at Hobson Normal Institute, a Negro school in Kansas during the late 19th century, has been presented to Howard University. In 1882 the Society of Friends founded the school with the help of a Mr. Hobson (first name unknown). The school was closed in 1896 due to lack of operating funds. According to the Howard Librarian, the Hobson collection represents a valuable contribution to the history of Negro education in America.

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Clarence Pickett was a guest on the television program, "A Lamp Unto My Feet," seen on June 27 and produced by the National Council of Churches and the Columbia Broadcasting System. Part of the broadcast considered his book *For More Than Bread,* an autobiographical volume concerning his work with the American Friends Service Committee. Friends are encouraged to place this book in their local public libraries. A special discount for library copies is offered, so that this $5.00 book can be obtained for $3.25 direct from the A.F.S.C., 20 S. 12th, Philadelphia 7, Pennsylvania.

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M. Paul Ricoeur, Professor of Philosophy at the University of Strasbourg, France, will come to Haverford College next fall for one semester as Visiting Professor of Philosophy. M. Ricoeur is regarded as one of the leading Christian Existentialists at the present time and as one of the most popular professors of philosophy in France today.

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Special honor went to the fifty-year class of Earlham College on alumni day this year. Of the forty-four 1904 graduates, twenty-one attended the alumni day activities, including a number of Friends who are well known and active in Friends activities. Among these were Homer J. Coppock, Ellen Davis, Florence Lacey, and William J. Reagan of Richmond; Isaac E. Woodard of Indianapolis; Harry N. Wright of New York City; Georgia Hiatt Smith of Philadelphia; Olive Hedges Payne of New Castle, Indiana; Charles Stout of Memphis, Tennessee; and Marthana Cowgill of Boulder, Colorado.

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Thirty-five Young Friends from the Ohio-Michigan-Ontario area gathered at Pine Brook Farm at South Lyon, Michigan, in May, for a regional conference on the theme, "Quaker Concerns." Tom Brown of Westtown School gave the keynote address, dealing with the ministry and the peace testimony. The common trend, however, seemed to be a desire for unity, not organic unity but unity of the spirit. Several work projects were part of the conference. Robert Rumsey of Wilmington, Ohio, and Glenn Bartoo of Columbus, Ohio, acted as resource leaders.

David Larson, chairman of the Wilmington College Music Department since 1951, has resigned to fulfill "a commitment to myself and my Japanese friends (he served in the U.S. occupation forces in Japan) that I would return within 10 years to devote the major portion of my life to teaching there." He has been named to the music faculty of Kobe College, a Japanese women's college, and will begin his duties there in October. David Larson will leave for Japan after his marriage to Margaret Montgomery, a Wilmington senior, in August. He served as minister of music at the Wilmington Friends Church while at the College.

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The Orlando Meeting of Friends (Florida), after fifty-five years of worship in temporary quarters, feels the need of a Meetinghouse of its own. There is but one Meetinghouse in Florida, and the Orlando Meeting feels that its central location would fill the need of Young Friends and also make a convenient meeting place for the All-Florida Conference of Friends. The site for the Meetinghouse has been purchased, and more than $4,000 toward the goal of $20,000 has been raised. Hundreds of Friends visitors from all parts of the country have attended Meetings for Worship in Orlando, and the Building Committee wishes to extend to interested Friends an opportunity to share in the building of the Meetinghouse. Checks should be made to Orlando Monthly Meeting of Friends, and mailed to Barclay W. Webster, 222 Ridgewood Avenue, Orlando, Florida.

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Joseph Murumbi and Tom Wardle, two of the three overseas authorities that the American Friends Service Committee invited to participate in summer institutes on international relations, will not be able to appear because of long delays in handling their visa applications. Joseph Murumbi, a moderate, is from Kenya, Africa. Tom Wardle is an English writer for a peace weekly. James Bristol, director of the institutes, said that "this technique (of delaying visas) amounts to diplomatic refusal. What affects me most about this business is what it does to my faith in American democracy." Last spring Stuart Morris, a British peace worker, was invited to lecture by Friends, was granted a visa but refused admission on arriving in New York. An appeals board and the attorney general ordered him admitted after the incident attracted nationwide attention. An African student at the University of Chicago, Kimani Waiyaki, will substitute for Joseph Murumbi.

Friendly Fellowship

JACKSONVILLE, FLORIDA — A group of riends, and friends of Friends, and ıembers of Wider Quaker Fellowship, ıeet in Jacksonville at the Y.W.C.A. or worship in an unprogrammed meetıg (see Directory on back page). The roup is small, but there are fifteen or wenty interested participants. A meetıg for discussion is held each Friday ight at the home of various members. uring the warm months, an out-door ıeeting is held, followed by a picnic ıncheon. Visitors are very cordially elcomed to the meetings.

James W. Bond

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AMBOY, INDIANA — Logan Smith and is family have been in Amboy several mes since returning from Jamaica for two-month vacation. Logan Smith elivered the morning sermon on May 6. A carry-in dinner in honor of the miths was held. During the afternoon, ogan and Opal Smith showed slide ictures taken in Jamaica.

Viola and Roscoe Horner, Claude and Iae Aukerman, Byron and Ruth Hunt, nd Ida Melton, all members of the mboy Meeting, told about their rich xperiences at the recent Whittier Conerence at the morning worship service n June 27.

The music committee purchased an sty Spinet, and a brief dedication servce was held May 16.

Marie Lamb

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BETHEL FRIENDS, INDIANA—Remodelıg has been completed during the past ew months at Bethel Friends Meeting ı Indiana Yearly Meeting, adding everal new class-rooms for the new unior Sunday School and also adding pace for the worship room. With the dded facilities there has also been an ıcrease in attendance at Sunday School nd for both morning and evening worıip services.

In January the Junior Sunday School as organized with the use of an assemly room and four regular classrooms. here is now an additional class, a unior High class. Louise Pemberton superintendent, and Florence Wood assistant superintendent. The first unday of each month is observed as Iissionary Sunday with the Junior colection reserved for the children's misionary project for the Five Years Meetıg.

This spring the men of Bethel took step forward and became a charter rganization of Quaker Men. Milburn Vood was elected president, Ernest ohnson, vice-president, and James Iendenhall, secretary-treasurer. The roject committee is planning several projects which will help toward completion of landscaping and maintenance of the parsonage and church.

William Wagner

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CHICAGO, ILLINOIS—Interesting meetings of the U.S.F.W. Missionary Group of Chicago were held in May and June. In May, Edith Guild gave an interesting account of the Friends Mission in Ramallah, telling of Anna Langston's succeeding of Mildred White when the latter leaves the work there, and of other Friends. The June Meeting met at the home of Lucy J. Matchett. Dora Hollingsworth gave an excellent report on our work with the Indians in Oklahoma. She attended the recent meeting of the Associated Executive Committee of Friends on Indian Affairs held there, and spoke of the need for a new loom building at Council House, and the work of Lucile and Larry Pickard and their needs. Eurah Marshall, Chicago delegate to the Women's Conference in Whittier, gave a full and interesting report of that meeting.

Emma Hill Hadley

* * * *

PAOLI, INDIANA—Paoli Friends dedicated a new Meetinghouse June 6, just fifteen months after their former building was destroyed by fire. Replacing a frame structure which has served the community for sixty-one years, the new Meetinghouse is a brick colonial type with auditorium, dining room, and ten additional rooms. This $68,500 building is being financed by congregational pledges and donations from other Quakers and friends of Quakers all over the United States. $24,000 of the needed funds came from insurance and $5,000 were borrowed from Western Yearly Meeting.

With over 500 in attendance, Glen Reece, general superintendent of Western Yearly Meeting, presented the dedicatory address. "This church is built upon the ashes of the old and on the faith of those who have made a contribution to those who come in the future," he said. Pastor of the Paoli Meeting, Everett Chapman, presided.

Harold Stipp, building committee chairman, presented keys to the new building to trustee Ella Colclasure. She in turn entrusted them to Bill Jones, clerk of the Paoli Meeting. Rev. Richard Hale, pastor of Paoli Evangelical United Brethren Church, brought greetings from the Paoli Ministerial Association.

Given recognition were three Friends pastors who reside in Paoli: Isaac Morris, 98 years of age, has been in the ministry for 74 years. Until three years ago, "Uncle Isaac" held a regular pastorate at Beech Grove Church, south of Paoli. Alpheus Rees, 84, is a retired minister who has given 53 years of service. His last post was at Lick Creek Meeting, east of Paoli. Elizabeth

Three Quaker pastors, each with over half a century of service, were honored at the Dedication services of the Paoli Meetinghouse. Left to right are Elizabeth Reagan, 86 years old; Alpheus Rees, 84; Everett Chapman, present Paoli pastor; and Isaac Morris, 98. (See story above.)

Reagan, 86, has served for 54 years and still preaches regularly at Lick Creek.

An organ recital preceded the dedication. The organ is a gift of the John T. Stout family. This organ replaces a similar one, also a gift of this family, which was destroyed by the fire. Vocal soloist for the program was Mariella Clements Stout.

Nine of the eighteen pastors who served in the old Paoli Meetinghouse are still living. They are Gertrude Reinier, Indianapolis; Albert Copeland, Canby; Frank Long, Goldsboro, N. C.; Eldon Farmer, Montana; Stacy Wesner, Whittier, Calif.; Samuel Riggle, Carmel; Marshall Tolle, Azalia; Kenneth Myers, Paoli, and the present pastor, Everett Chapman.

Ruth F. Uyesugi

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CHEROKEE, OKLAHOMA — Noble C. Trueblood of Salem, Indiana, recently sent *The American Friend* a copy of *The Friends,* the newsletter of the Cherokee Friends Church. News items from Cherokee include the April visitation Evangelism Campaign with Ernest and Temple Lee of Stafford, Kansas; the fact that forty per cent of the membership is now non-resident; and the Daily Vacation Bible School which will be on the theme, "Pioneering With Christ," and will study Jesus and the Bible with stories and play, also about the hardy pioneers who first settled the western country.

* * * *

DES MOINES, IOWA — Bear Creek Quarterly Meeting of Friends in its May sessions went on record favoring: (1) the support of legislator candidates and state officials who are for the strict enforcement of laws regarding liquor violations; (2) the elimination of beer and liquor advertising on radio and television programs, (3) the elimination of the sale of beer in grocery stores and drug stores, (4) the elimination of the sale of beer on the grounds of the Iowa State fair, (5) the support of legislator candidates and state officials who will oppose legislation that will permit the sale of liquor "by the drink" in any manner. They also went on record as opposing the further experimentation and the use of the hydrogen bomb. Man cannot serve both Christ and the bomb. "Not by might, nor by power, but by my Spirit, saith the Lord." The committee appointed to draw up the resolutions were Orlando Dick, Lloyd Mendenhall and Minnie Zelliot.

* * * *

KOKOMO, INDIANA — The Union Street Meeting of Friends held special services for young people of all ages during June. On June 6th, the morning Meeting gave special recognition to the Meeting's six high school graduates. Evelyn Fierke and Helen Cain, representing the Board of Christian Education, presented each graduate with a copy of the Revised Standard Version Bible. On June 13, the meeting for worship was a dedication of the children added to our Cradle Roll during the past year. With the help of Lela Hardy and Nancy Hardy, Norman Young led a moving dedication of twenty-eight babies at this service. For our young Friends between these groups and for all children who wished to come, daily vacation Bible School was held from June 14 to 25. Pat Cottrell, assisted by Carolyn Jenkins, directed the school. Among the highlights of the school was an interesting visit to a Jewish Synagogue and a Catholic Church by members of the Junior Department.

In the Larger Circle

Women church leaders from 15 Southern states meeting recently in Atlanta, Georgia, under the sponsorship of United Church Women have pledged themselves to work for "a Christian society in which segregation is no longer a burden upon the human spirit. The women accepted "with humility" the recent Supreme Court decision outlawing segregation in public schools and called it an "opportunity of translating into reality Christian and democratic ideals."

FRIENDS AND CIVIL LIBERTIES

(Continued from page 221)

testimony against all war; the testimony against oaths is no less a testimony for true freedom. We need to keep bright both sides of both shields.

At the beginning of their fourth century Friends are the heirs of a great tradition, the inheritors of great renown: only by being the bearers of a comparable responsibility, can we keep faith with our past and with our God.

BIRTHS

CASTLE — To David and Elinor Hagerman Castle of Richmond, Indiana, a son, Richard Paul, on June 6.

MENDENHALL — To James and Margaret Mendenhall, a son, James Allen, on February 21, at Marion, Indiana.

PERKINS — To Theodore E. and Eugenia E. Perkins, a daughter, Sarah Eugenia, on June 6, at High Point, North Carolina.

SHUGART — To Roger and Mary Shugart, a daughter, Rachel Dawn, on May 23, at Marion, Indiana.

WAGNER — To William and Dorothy Wagner, a daughter, Karen Lynn, o March 31, at Marion, Indiana.

MARRIAGES

GRINER-CALLAWAY — Gloria Calla way, member of Muncie Friend Meeting together with her mother Audrey Stanley Callaway, to Ned H Griner of Ball State College, on Jun 20, at High Street Methodist Church with Robert M. Jones, Friends minister, assisted by Rev. Newman S Jeffrey, in charge.

KNOWLTON-EVERIDGE—Jean Margaret Everidge, daughter of Joseph and Margaret Albano Everidge of Highland, N. Y., to Christopher Leslie Knowlton, son of Murray and Julia Bransby Knowlton of New York, in the Dwight Hall Common Room, Yale University, under the care of New Haven Monthly Meeting, Connecticut on June 9.

MICHEL-WILLIAMS—Nancy Williams daughter of Claude and Carrie Williams, to Don Michel of Columbia City Indiana, on June 20, at Friends Memorial Meeting in Muncie, Indiana, after the manner of Friends.

MOORE-SMITH — Marie Twanette Smith, daughter of Mr. and Mrs. Glenn A. Smith of Converse, Indiana, to Lt. Dudley L. Moore, son of Mr. and Mrs. J. F. Doddridge of Richmond, Indiana, on June 13 in the Amboy Friends Church, Rev. Pliny Cox, grandfather of the bride, assisted by Charles Lampman, officiating.

POMPA-SIMPSON — Ella Jane Simpson to James Ray Pompa, son of Ray and Gladys Pompa of Muncie, Indiana, at Friends Memorial Meeting, June 13, Robert M. Jones, minister.

SEXTON-FORBES—Lois Forbes, daughter of Don and Stella Forbes of Raysville, Indiana, to John Montgomery Sexton, son of Capt. and Mrs. Horatio Clay Sexton of Washington D. C., on June 20, at Stony Run Meetinghouse in Baltimore, Maryland, under the care of the two Baltimore Friends Meetings.

SPOONAMORE-HOUK — Judy Houk, daughter of Harry and Allie Houk, to Gary Spoonamore, on June 12, at Friends Memorial Meeting in Muncie, Indiana, in a Quaker service.

SHOWALTER-CHILDERS — Margaret Jo Childers, daughter of Mr. and Mrs. Ralph Childers of Converse, Indiana, to the Rev. Carl Showalter, son of Mr. and Mrs. D. W. Showalter of Dalton, Ohio, on June 13 at the Amboy Friends Church, Rev. Earl Hostetter of Gettysburg, Ohio, officiating.

THORNE-GILBERT — Dorothy Lloyd Gilbert of Guilford College, North Carolina, to Howard Harlan Thorne of Wilmington, Ohio, on June 16, at the New Garden Meetinghouse at Guilford College, after the manner of Friends.

TREADWAY-SMITH — Carolyn Ardith Smith, daughter of Irving and Mary Smith of What Cheer, Iowa, to Allen Frank Treadway, son of Clay and Dorothea Treadway of Des Moines, Iowa, at the Coal Creek Friends Meetinghouse.

WHITENACK-JORIS —Marie Joris to David Whitenack of Muncie, Indiana, at the Friends Memorial Meeting in

Muncie on June 19, Robert M. Jones minister.

DEATHS

ANDREW — Hulda J. Cox Andrew, on December 12, 1953, in Wichita, Kansas. The daughter of Larkin and Eunice Cox, she was born near Rose Hill, Kansas, on March 10, 1883. She was a birthright member of the Rose Hill Friends Meeting. She attended preparatory and Normal School at Friends University and then taught school in Butler County. Following her marriage to I. Ernest Andrew on May 1, 1911, she made her home in West Wichita and transferred her church membership to University Friends Monthly Meeting. Her church came first in her activities. For many years she served as an elder, a Sunday School and Week Day Church School teacher and gave missionary stories to the children once a month. She was active in all the Women's Organizations and often wrote playlets or poems on stewardship of daily living for their programs. She was a faithful tither and attended all services of the meeting as long as her health permitted. The young people will always remember her interest and encouragement in their spiritual growth. Her Christian life was an example and a light to their pathway. Her husband preceded her in death January 3, 1948. Surviving are two children, Elaine and Kenneth Andrew of Wichita. Memorial services were held at University Friends Church with Harold Walker and John D. Mills officiating. Interment was in Maple Grove Cemetery.

COFFIN — Sarah Nicholson Coffin, on June 2, at Whittier, California, aged eighty-five. Born in Richmond, Indiana, she was the daughter of the well-known Timothy and Mary Nicholson. Her father's biography gives him the title "Master Quaker," and he won a wide reputation with his work in prison reform. She was the widow of W. V. Coffin, founder of Whittier Academy, forerunner of Whittier College, where her husband was president from 1901 until 1920. Sarah Coffin was a great influence for good in the college's early days. She was a long-time member of Whittier First Friends Church and attended services there on the Sunday before her death. She was one of the founders of Whittier Woman's Club and a member of P.E.O. Sisterhood, Whittier College Auxiliary and other groups. She leaves two sons, W. T. Coffin and Edward N. Coffin, both of Whittier; a daughter, Mary Kimber of Berkeley; five grandchildren and five great-grandchildren. Funeral services were held in Whittier with Robert E. Cope officiating.

HESTER—Catherine Hester, on March 2, in a hospital in Poughkeepsie, New York, after a long illness. Her husband, Simon Hester, preceded her in death nine years ago, after having served as pastor in New York, Wilmington, Iowa and Western Yearly Meetings. She leaves five daughters, Mrs. Edward Nelson of Clinton Corners, N. Y., Mrs. Cecil Manis of Brookston, Ind., Mrs. Wallace Jackson of Earlham, Iowa, Mrs. Russell Carter of Lawrence, Kansas, and Mrs. F. J. Sanders of Bellwood, Ill. Funeral services were held at Valley Mills, Indiana, Leslie Bond and Harold Smuck officiating.

JAY — Leona Jay, on June 17, at her home in Liberty Township, Grant County, Indiana, after a prolonged illness of some five years. She was eighty-six years of age at the time of her passing and had been a member of Bethel Meeting for the greater part of her life. She was active in the Women's Christian Temperance Union and had been treasurer of a local unit for some fifty years before her illness. Funeral services were held with William A. Wagner, her pastor, in charge, assisted by Xen Harvey, Fairmount Friends minister. Burial was in Fairmount Cemetery.

LE FAVOUR — Florida Myrtle North Le Favour, on October 29, 1953, at Portland, Indiana. The daughter of Henry and Florida Bone North, she was born in Jackson Township, Jay County, Indiana, on January 18, 1883. She grew up in the White Oak Community, with the exception of a few years in Bryant. She was converted at the age of ten years and became a member of the White Oak Friends Meeting soon after its organization and was a faithful and active member most of her life. She was united in marriage to J. A. Le Favour in December, 1905. He preceded her in death in 1940. Myrtle Le Favour was always interested in the affairs of the community and church, seeking always the good of all. She was serving as an elder of her own Meeting, Recording Clerk of Portland Quarterly Meeting, and as an active member of the local missionary society at the time of her sudden death. Three sons survive: Robert of Wooster, Ohio; Albert of Portland; and Frederick of Muncie, Ind.

MILLS — Margaret Jane Carter Mills, on June 9, nearly ninety years of age. The daughter of Newlin and Beulah Hunt Carter, she was born July 5, 1864, on her father's farm near Plainfield. She was one of four brothers and four sisters, the last to survive. She attended Guilford Township School, Friends Central Academy at Plainfield, the Richmond Normal School, and DePauw University for one year. She taught at Shawnee Mound, Coatesville and Plainfield. On October 18, 1892, she was married to Edwin S. Mills, son of Amos and Mary Elizabeth Mills, and came to the Mills farm, which at her suggestion came to be called Maplehurst, where she lived the rest of her life. She was a birthright member of the Society of Friends, holding her membership in the Sugar Grove Meeting until her marriage and for the remaining sixty-two years of her life in the West Newton Meeting, which she attended regularly until overtaken by the infirmities of age. Edwin Mills preceded her in death in 1935 after which she continued to live in the family home with her son Newlin. She was devoted to her family, an understanding friend, gentle, patient and cheerful, and loved little children. She sought and found beauty in nature, goodness in people and hope in the promises of God. Surviving are her children, Mark, Sumner, Howard, Newlin and Beulah Mills Thornburg; eleven grandchildren and eight great-grandchildren. Memorial services were held in the West Newton Meetinghouse with M. Marie Cassell in charge, Furnas Trueblood and Harold Smuck also participating. Burial was at West Newton.

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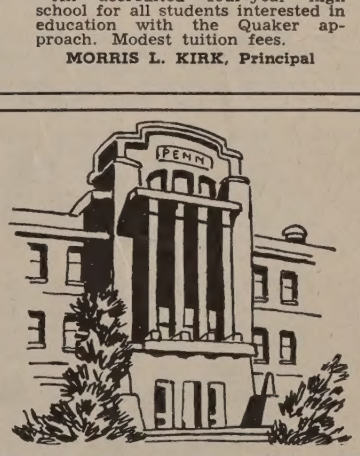

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship 11 a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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